1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

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APPENDIX VII.

STATISTICAL TABLES extracted and translated from the ADMINISTRATION REPORT of JUMMOO and KASHMIR for the year 1873, which was prepared, in accordance with the Command of H.H. The Maharaja, by Diwān Kirpā Rām.

TABLE I.

CENSUS OF THE JUMMOO AND KASHMIR TERRITORIES FOR 1873 A.D.

	HINDÚS.			MUHAMMADANS.			SUNDRY CASTES.			BUDDHISTS.			TOTAL.		
	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.
Jummoo Districts	223,122	214,152	437,274	174,271	163,273	337,544	43,742	42,515	86,257	..	..	..	441,135	419,940	861,075
Kashmir	38,719	22,413	61,132	219,454	208,034	427,488	1,754	1,472	3,226	..	..	..	259,927	231,919	491,846
Ladākh, Skārdū, and Gilgit ..	2,566	3	2,569	41,947	39,715	81,662	..	..	..	10,784	9,470	20,254	55,297	49,188	104,485
Punch	3,011	2,713	5,724	36,024	35,818	71,842	..	..	..	..	..	..	39,035	38,531	77,566
Total	267,418	239,281	506,699	471,696	446,840	918,536	45,496	43,987	89,483	10,784	9,470	20,254	795,394	739,578	1,534,972

NOTE.—Ladies of rank, parda-nishīn (i. e. *those who live in close retirement*), have not been counted.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir

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TABLE II.

DETAIL OF THE CENSUS OF THE JUMMOO DISTRICTS FOR 1873.

	Hindûs.	Muhammadans.	Other Castes.	Total.
Jummoo City	28,391	11,804	1,622	41,817
Jummoo District	77,063	62,069	25,858	165,010
Jasrota „	58,279	10,243	4,832	73,354
Minâwar „	82,298	102,890	7,816	193,004
Naushahra „	19,754	89,184	2,950	111,888
Riâsi „	54,358	23,455	20,222	98,035
Udampûr „	53,739	30,054	14,397	98,190
Râmnagar „	63,372	7,845	8,560	79,777
Total	437,274	357,544	86,257	861,075

TABLE III.

DETAIL OF THE CENSUS OF KASHMIR FOR 1873.

Sirinagar City	132,681
Town of Pâmpûr	2,092
„ Bij Bihâra	2,262
„ Islâmâbâd	5,656
„ Shapeyan	2,353
„ Sopûr	3,978
„ Bâramûla	4,444
District of Sirinagar	46,731
„ Islâmâbâd	48,205
„ Shapeyan	52,169
„ Patan	50,084
„ Kâmrâj	70,859
„ Muzafarâbâd	70,337
Total	491,846

Of the 132,681 inhabitants of Sirinagar, 39,737 are Hindûs, 92,766 are Muhammadans, and 178 are put down as belonging to other castes.

TABLE IV.

DETAIL OF THE CENSUS OF THE OUTLYING GOVERNORSHIPS FOR 1873.

	Hindûs.			Muhammadans.			Buddhists.			Total.		
	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.
Ladâkh	197	..	197	215	45	260	10,794	9,470	20,264	11,106	9,515	20,621
Kishtwâr, Dras, Kargil, Suru, and Skardû ..	663	..	663	29,229	28,149	57,378	..	..	..	29,892	28,149	58,041
Gilgit	1,809	3	1,812	12,803	11,832	24,635	..	..	..	14,612	11,835	26,447
Total	2,669	3	2,672	42,247	39,726	81,973	10,794	9,470	20,264	55,710	49,199	104,909

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

that river bank, at Tattapani to be exact, hot sulphur springs with valuable medicinal properties are found.

According to the 1941 census, about nine-tenths of the population were of the Muslim faith. The Raja who was a Hindu, was subject to the Maharaja of Kashmir. The unwalled, oblong-shaped capital of the State is also called Poonch—in some books it is still spelt Punch, but the pronunciation is Poonch. The population is under ten thousand. The valley in which this city has been built opens up as one approaches it and is rather like a miniature Valley of Kashmir. The view is clear for miles ahead, with Poonch built on a low plateau overlooking the river which flows quietly, parallel with the hill ridges. The old fort-palace with its massive walls, seems to rise from among the hundreds of houses in the bazaar of narrow, stone-paved streets. The Raja's white-walled and red-roofed new palace is built behind them all and dominates the whole, with a background of green hills and far-distant snow peaks behind which sits Gulmarg.

The Muslim schoolboys of Poonch always remember two landmarks in the history of their city. The first is 1814, when Ranjit Singh made his attack on Kashmir through Poonch; he sought the co-operation of Ullah Khan, the then Raja of Poonch, but this ruler being a Muslim had Afghan sympathies, and gave an evasive reply to the request, pleading his inability to comply with the Maharaja's wishes since his son was then a hostage in the hands of the Duranis. Ranjit Singh's forces advanced with the Maharaja at their head; the small forces of Poonch fell back, the Raja ordering his subjects to leave the town and villages, thus cutting off supplies from the Sikhs, who however, reached Tosa Maidan in their advance. There they suffered a crushing defeat at the hands of the Afghan forces of Rajouri and Poonch. Retreating, the Sikh army burnt the fair city of Poonch to the ground.

Later, when Poonch was still an independent hill State, it was annexed by the Maharaja Gulab Singh, when he defeated the combined forces of the Afghan Governor of Kashmir and the Raja of Poonch. Then, in order to show the people of his new State that the last of the representatives of the main line of rulers would never be able to return, he had both of them

5 or 6 miles from the bank of the Jhelum, and by the marvellous solidity of its construction. The cella, which is 8 feet square, and has an open doorway on each of the four sides, is composed of only ten stones, the four corners being each a single stone, the sculptured tympanums over the doorways four others, while two more compose the pyramid roof, the lower of these being an enormous mass, 8 feet square by 4 feet in height. It has been ascribed by General Cunningham, on grounds which, in the absence of any positive authority either way, may be taken as adequate, to Narendrâditya, who reigned from 483 to 490. Fergusson, however, considered that the temple belongs to the thirteenth century. The sculptures over the doorways are coarsely executed in comparison with the artistic finish of the purely architectural details, and are much defaced, but apparently represent Brahmâ, Vishnu, Śiva, and the goddess Durgâ. The building is said to be dedicated to Vishnu as Sûrya or the Sun-god. Inside the cupola is roped, so as to represent the sun; and at each corner of the square the space intervening between the angle and the line of the circle is filled up with a *jinn* or attendant, who seems to be sporting at the edge of its rays. The roof has been partly displaced, which is said to have been the result of an attempt made to take it down and remove it to the city. The interior is still occupied by a large stone *lingam*.

A table at the end of this article (p. 83) shows the distribution of population in 1901. An estimate of the number of inhabitants was made in 1873, but the first regular Census was taken in 1891. In that year the population was 2,543,952, and it rose to 2,905,578 in 1901, or by 14 per cent. To a considerable extent the increase was due to improved enumeration, as for example in Gilgit, where the number recorded rose from 16,769 to 60,885. The increase amounted to 21 per cent. in the Kashmir province, compared with only 6 per cent. in Jammu. The density of population in the whole State is 56 persons per square mile. Details of the area of subdivisions are not available, but the density per square mile of land under cultivation varies from 64 in Muzaffarâbâd district to 1,055 in Gilgit, where cultivable land is scarce. There are only two towns of any size, Jammu (36,130) and Srînagar (122,618), but the State contains 8,946 villages. Nearly half the total population lives in villages with a population of less than 500 each. Formerly, considerable numbers of Kashmîris emigrated to the Punjab, but the census results in that Province show that only 83,240 persons born in Kashmir were [illegible]

enumerated there in 1901, compared with 111,775 in 1881. Statistics of age are, as usual, unreliable, and need not be referred to in detail. In the whole State there are 884 females to 1,000 males, the proportion being highest in the frontier tracts (933) and lowest in Kashmír province (876). These results point to defective enumeration of females. Marriage is comparatively late, and less than 1 per cent. of the males under fifteen years, and about 2 per cent. of the females of the same age, are married. Taking the whole population, 53 per cent. of males and 39 per cent. of females are married. Polyandry is prevalent in Ladákh. About 34 per cent. of the population speak Kashmírí, and 15 per cent. Dogrí, while Panjábí is the tongue of nearly 30 per cent. A great variety of languages are used, in various parts of the State, by comparatively small numbers. Agriculture supports 54 per cent. of the total, and weaving and allied arts 2 per cent.

Religion. The total population includes 2,154,695 Muhammadans, 689,073 Hindus, 25,818 Sikhs, and 35,047 Buddhists. The Hindus are found chiefly in the Jammu province, where they form rather less than half the total. In the Kashmír province they represent only 324 in every 10,000 of population, and in the frontier *wazárats* of Ladákh and Gilgit only 97 out of every 10,000 persons.

Castes, Jammu. Among the Hindus of the Jammu province, who number 626,177, the most important castes are the Brahmans (186,000), the Rájputs (167,000), the Khatrís (48,000), and the Thakkars (33,000). Each caste is subdivided into many sub-castes; but for practical purposes the Dográ Rájputs do not regard the finer divisions of the ethnologist, but draw a broad distinction between the Mián Rájputs who engage in neither trade nor agriculture, and the other Rájputs who have condescended to work for their living. The Miáns will marry the daughters of the latter class, but will not give their own daughters in marriage to them. They have territorial names, such as Jamwál and Jasrotia, signifying that the family is connected with Jammu and Jasrota. They mostly hold land on peppercorn rents, cultivated by others, who take a share of the crops. The Mián Rájput gladly serves as a soldier, by choice in the cavalry, and if there is not room for him in the Maháráját's forces, he will enlist in the Indian army. In the Hunza-Nagar campaign and at Chitrál the Dográ Rájput worthily maintained his ancient reputation. As a soldier he is admirable, but as a landowner evil days are in store for him. The agriculture of the Dográ country is un-

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his family subsequent to their acceptance of Islām. Both Hindu and Musalmān Chibs repair annually to the tomb of Shādi Khān at a place in the Kālī Dhar hills in the Naoshera *tahsīl*. Like the Dogrā Rājputs, the Chibs look upon service as the sole career for a man, but both Hindus and Musalmāns till the soil. They are a fighting people, and the spirit of adventure takes them out of their own country. They follow the caste rules of the Hindu Rājputs, but are perhaps stronger and more muscular than the Dogrās to the east. Besides the Chibs, there are Musalmān Rājputs to the west of the Chenāb—the Jarals, the Bhaos (unfavourably known in Akhnūr), the Gakhars, and many others. It should be noticed that the Hindu Chibs give their daughters in marriage to the ruling family of Jammu and Kashmīr.

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The Bambās and Khakhās.

Drew, in his book *Jammu and Kashmir Territories*, suggests that the Bambās and Khakhās of the Jhelum valley might be classed under the head Chibhāli. Very little is known as to when these people migrated into Muzaffarābād and Uri districts, or whence they came; but it is generally admitted that they had a foreign origin. It is probable that the Khakhās have occupied the country on the left bank of the Jhelum for 300 years or more, and that the Bambās, who live on the right bank of the river, came in yet earlier. The Khakhās, who enjoy the proud title of Rājā, are, like the Chibs, Musalmān Rājputs, and trace their descent to Rājā Mal Rāthor. They regard themselves as belonging to the Janjuah tribe. The Bambās, who are styled Sultāns, deprecate a Hindu origin. They claim to belong to the Kureshi tribe, and say that the name Bambā is a corruption of Bānī-Hāshim, and that they are descended from Alī, the son-in-law of Muhammad. The Khakhās and Bambās have a privileged status in the Jhelum valley, and their power has varied according to the weakness or strength of the central authority. Under the Afghāns, the Khakhās and Bambās paid little to their overlord, and were practically independent. The Sikhs tightened their hold over the Jhelum valley, but the Khakhās and Bambās retained certain privileges.

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The Gūjars.

Numerically the Gūjars are of some importance, both in Jammu, where they number 151,700, and in Kashmīr, where they are returned at 125,650. Some of them have settled down to agriculture; but the great majority are herdsmen, and in the summer months move up to the splendid grazing-grounds above the forests with their buffaloes and goats. They are Musalmāns by religion, and many of the Gūjar tribes speak

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3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmīr AV1
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a dialect of their own known as Parimu. They are a fine tall race of men, with rather stupid faces and large prominent teeth. They sacrifice every consideration for their buffaloes, and even in their cultivation, chiefly maize, their first thought is for these animals. They are ignorant, inoffensive, and simple, and their good faith is proverbial. Kashmīr and its mountains have especial attractions for the Gūjars; but as forest conservancy extends, these born enemies of the forest will find Kashmīr less attractive.

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The Gaddis.

Another pastoral semi-nomad people are the Gaddis (5,927) of Kishtwār. They graze large flocks of sheep and goats, moving up the mountains as the summer draws on, and returning to the low country when the first snow falls. Their homes are in the high pastures, but they are for most part of the year roving, though in some places there are regular settled villages of Gaddis. They are Hindūs. They wear duffel clothes and a very peculiar hat of stiff cloth. All speak well of the Gaddis, and they are a popular people, welcome everywhere.

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Kashmīr proper.

In the Kashmīr province, out of a total population of 1,157,394, Muhammadans number 1,083,766, Hindus 60,682, and Sikhs 12,637. The Census, however, was taken in the winter, when many of the resident population were away working in the Punjab.

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The Kashmīris.

The Kashmīri is unchanged, in spite of the splendid Mughal, the brutal Afghān, and the bully Sikh. Warriors and statesmen came and went; but there was no egress, and no wish on the part of the Kashmīris in normal times to leave their home. The outside world was far, and from all accounts inferior to the pleasant valley, and at each of the gates of the valley were soldiers who demanded fees. So the Kashmīris lived their self-centred life, conceited, clever, and conservative.

Islām came in on a strong wave, on which rode a fanatical king and a missionary saint, and history records that the Kashmīris became Musalmāns. But close observers of the country see that the so-called Musalmāns are still Hindus at heart. Their shrines are on the exact spots where the old Hindu *sthāns* stood, and these receive an attention which is not vouchsafed to the squalid mosques and the mean *mullās*. The Kashmīris do not flock to Mecca, and religious men from Arabia have spoken in strong terms of the apathy of these tepid Musalmāns. There are many shrines, shrines of the Rishis, the Bābas, and the Makhdūm Sāhib Pīrzādas, known as the Wāmi or 'national,' as distinguished from the Saiyids and Saiyid Pīrzādas who are foreigners. And as in religion,

TABLE II.—Distribution of Population, Kashmīr, in 1901

Districts.	Area in square miles.	Number of towns.	Number of villages.	Total Population.			Urban Population.			Mean density per square mile.‡
				Persons.	Males.	Females.	Persons.	Males.	Females.	
Jammu	...	1	1,190	344,018	185,722	158,296	36,130	22,221	13,909	267
Udhampur	...	...	1,055	284,048	151,425	132,623	...	...	...	184
Bhimber	...	...	1,019	400,239	210,075	190,154	...	...	...	233
Jasrota	...	...	584	154,213	82,391	71,822	...	...	...	193
Pūnch Bhadarwāh (*Jāgīrs*)	...	...	624	338,799	178,179	160,620	...	...	...	...
Total, Jammu Province	5,223*	1	4,472	1,521,307	807,792	713,515	36,130	22,221	13,909	...
Khas	...	1	2,919	989,196	526,158	463,038	122,618	65,542	57,076	164
Muzaffarābād	...	...	827	168,198	90,729	77,469	...	...	...	64
Total, Kashmīr Province	7,922†	1	3,746	1,157,394	616,887	540,507	122,618	65,542	57,076	131
Ladākh	...	...	464	165,992	83,600	82,392	...	...	...	419
Gilgit	...	...	264	60,885	33,778	27,107	...	...	...	1,295
Total, Frontier districts	443†	...	728	226,877	117,378	109,499	...	...	...	512
Total, State	80,900	2	8,946	2,905,578	1,542,057	1,363,521	158,748	87,763	70,985	36§

* Of this area, 2,266 square miles are assessed and 2,957 estimated. It does not include the *Jāgīrs*.
† Assessed area only.
‡ Calculated on area actually cultivated.
§ Calculated on total area.

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361 **Jammu Town.**—Capital of the Jammu province, Kashmír State, and the winter head-quarters of the Mahārājā, situated in [162] 32° 44′ N. and 74° 55′ E., at an elevation of 1,200 feet above sea-level. Population (1901), 36,130. It lies high on the right bank of the river Tāwi, which flows in a narrow ravine to [342] join the Chenāb. The town covers a space of about one square mile, densely packed with single-storeyed houses of round stones and mud with flat tops. In the upper portion are superior houses of brick, and in the Mandi stand the State offices and the palaces of the Mahārājā and his brother. The general effect of Jammu is striking; and from a distance the whitewashed temples, with their gilded pinnacles, suggest a splendour which is dispelled on nearer acquaintance. The most conspicuous of the temples is Raghunāthji, but like all the other buildings in Jammu it is commonplace. The Dogrās have little taste in architecture, and are essentially economical and practical in their ideas of domestic comfort.

[496] The railway, which runs to Siālkot, a distance of about 27 miles, [491] starts from the left bank of the Tāwi. The river is spanned by a fine suspension bridge, and a good cart-road runs from the bridge as far as the Mandi. The other streets are narrow and irregular, and there is nothing of striking interest. Of late years the construction of water-works, the opening of the cart-road to the Mandi, the suspension bridge over the Tāwi, and the railway extension from Siālkot have improved the conditions of life in Jammu; but there has been no marked response either in population or in prosperity.

511 In the palmy days of Rājā Ranjít Deo, towards the latter 487 part of the eighteenth century, it is stated that the population was 150,000. There is nothing in the geographical position of Jammu which makes for prosperity. It lies on the edge of the Mahārājā's territories, with an infertile hinterland. Rightly speaking, it should have been the emporium for Kashmír commerce, but the construction of the Kohāla-Srínagar cart-road has taken trade away from the Jammu-Banihāl route. At present there are hopes of the development of coal-mines to the north, which might bring prosperity to the Dogrā capital; and the railway projected from Jammu to Srínagar would restore much business.

361 The town is situated on a hill. It may be aptly called 'the city of temples,' as every traveller is likely to be impressed with these, while approaching by road or train. The largest and the central place of worship is the temple of Sri Raghunāthji. The town was a great centre of industry in the time of the

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

late Mahārājā Ranbīr Singh, but now it is merely the residence of the ruling family and the officials of the State. The governor (Hākim-i-Ala) of the province with his revenue office, the Chief Judge, the Sub-Judge and two magistrates of the first class, the Wazīr-i-Wazārat of the Jammu district, the Superintendent of police, Jammu province, the chief medical officer, and the heads of various departments all live in Jammu, together with the staff of their several offices. A large hall called the Ajaibghar was erected by the late Mahārājā for the accommodation of the present King-Emperor, when he visited Jammu as Prince of Wales in the year 1875. The Mandi Mubārak palaces and the palace of Rājā Sir Amar Singh, situated on the Rāmnagar hill, towards the north of the town, are the chief attractions. The Central jail has a daily average of 268 prisoners, and costs about Rs. 20,000 per annum. The State high school is located in a large building, and is doing fairly efficient work. It contains about 800 pupils. A college to be named after the Prince of Wales is shortly to be opened. A State hospital is maintained, costing annually Rs. 14,800. Great improvements have been made in the drainage system of the town, which is managed by a municipal committee, and more improvements in this respect are under contemplation.

Kathua.—An overgrown village in the Jasrota district, Jammu province, Kashmīr, situated in 32° 22′ N. and 75° 32′ E., on the right bank of the Rāvi and between it and the Ujh river. Population (1901), 5,801. Kathua possesses no points of interest. The buildings are mean and dilapidated, and the place has no past and no future. The climate is unhealthy, and the water-supply scanty and bad.

Mīrpur.—Town in the Bhimber district, Jammu province, Kashmīr, situated in 33° 11′ N. and 73° 49′ E., at an elevation of 1,236 feet above sea-level. It lies 22 miles north of the British cantonment of Jhelum, and is said to have been founded about 200 years ago by the Gakhars, Mīrān Khān and Sultān Fateh Khān. It is situated on high ground on the edge of the Kareli Kas, from which drinking-water is easily procured. There are several rather picturesque temples, the chief being the Sarkāri Mandir, built by Mahārājā Gulāb Singh, the Raghunāthji, and the temple of Dīwān Amar Nāth. The town contains 550 shops, forming a long bazar running east and west. Apart from the shop-keeping class, Brāhmans and Sikhs, of whom many are settled in Mīrpur, the inhabitants are mostly of the artisan or menial classes. There is a flourishing

State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Situation. **Srīnagar.**—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1¼ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

133 *kandi* has an altitude of 2,000 feet or less. Its soil [241] is stony and sandy and cultivation depends mainly [162] on seasonal rainfall. The area of this division is 2,609 square miles. The population at the census of 1941 was 8,14,028.

2. The Outer Hills, consisting of the comparatively low hills to the south of the mountain ranges. This division comprises the whole area covered by the ranges of low hills to the south of the Pir Panjal mountains, which divide the two provinces of Jammu and Kashmir, one from the other. The altitude of the greater part of this belt varies from 2,000 to 4,000 feet, though the hills in Bhadarwah reach heights of over 5,000 feet. On the lower levels, and stretched between the hills are patches of cultivated lands or stunted forests. The higher elevations [241] are covered with pine and *deodar* forests. The cultivation is greatly helped by the proximity of the Pir Panjal mountains, whose tremendous altitude causes the moisture-bearing winds to deposit most of their aqueous vapours in this part of the country. Rice and wheat are grown in some parts, while maize is the staple food. The area of [162] this division is 9,769 square miles; the population at the census of 1941 was 11,67,405.

3. The Jhelum Valley, consisting of the valleys that drain into the Jhelum and the Kishanganga rivers. The mountains enclosing this tract have an average altitude of 12,000 feet. Many of the peaks exceed 14,000 feet. Water for irrigation is supplied by the perennial streams which have their sources in the surrounding snow-clad mountains. The Jhelum valley situated at over 5,000 feet above the sea level, and the beautiful lateral valleys of the Sindh, and the Liddar (the three together forming the famous Kashmir Valley) and the hilly tract of Muzaf- [241] farabad are included in this division. The Kashmir valley is fertile and yields abundant harvests of rice. Fruits of various kinds are produced. Wheat and maize are grown. In Muzaffarabad district, agriculture is precarious and the cultivated area is small. The area [162] of the division is 8,539 square miles; the population at the census of 1941 was 17,28,705.

4. The Tibetan and Semi-Tibetan Tract, consisting of the middle reaches of the Indus. The river has its source in Lake Manasarovar in Tibet and traverses the whole of the division running from south-east up to the

133 bend round Nanga Parbat, where it assumes a south-westerly course. The mountains in the north stretch up to the Pamirs, and reach great heights ; one of the peaks, Mt. Godwin Austin 28,250 feet above the sea level, is [136] the second highest peak in the world. The Himalayan ranges north and south of the Indus have been described as the " Sportsman's Paradise ", where ibex, *markhor*, and ovis ammon, besides other big game, are met with. A number of mountaineering expeditions have been to these regions for exploration. Except in Gilgit, the ranges in this division vary from 17,000 feet to 22,000 [241] feet. The cultivable area in the Ladakh district is very small and the rainfall deficient, and agriculture is carried on by artificial irrigation. *Grim* (a kind of wheat) is the chief crop and is grown even at a height of 15,000 feet. The small tract of Gilgit enjoys good climate and cultivation, and produces wheat and other crops and fruits. The [162] area of the whole division is 63,554 square miles. The population is very sparse—the density at the census of 1941 was 5 persons to a square mile and the total population 3,11,478.

The first two of these divisions form the province of Jammu, the third is Kashmir proper, while the fourth comprises the district of Gilgit and the Frontier *illaqas* of Skardu, Ladakh, and Kargil.

132 **Climate.**—The climatic conditions of the country vary from the arctic cold of the Ladakh district to the extreme heat of the Punjab plains.

In the sub-montane and semi-mountainous tract of Jammu Province, tropical heat is experienced. Kashmir enjoys a temperate climate in summer, but is very cold in winter. In the Frontier district, especially in Dras, Zanskar and Rupshu, there prevails extreme cold. The deep narrow valleys between Kashmir and Gilgit are hot and damp. Kishtwar and Bhadarwah have a more salubrious climate.

Rainfall is scanty in the Frontier *illaqas* and the Gilgit district, but in the rest of the State it varies from 30 to 65 inches a year. Reasi and Poonch receive more than 60 inches each annually. The annual rainfall of the Jammu district is nearly 45 inches and that of Kashmir Valley varies from 30 to 35 inches.

Places of interest.—(A) The following are some of the

361 Places of interest—(A) The 4 following are some of the chief places of interest for tourists in Kashmir :—

(1) SRINAGAR.

Srinagar, the summer capital of the State, extends over an area of about 4 miles in length by about 2 miles in width. The river Jhelum winds its way through the thick-
[491] ly populated city situated on its banks. The river in the city is spanned at intervals by several bridges built by different rulers of Kashmir between the 15th and the 18th centuries. Some of these bridges have very recently been reconstructed. Going down the river in a *shikara* (a small boat), one comes across many picturesque sites, including old mosques and temples as well as numerous shops of woodcarvers, silver-smiths, papier mache manufacturers and dealers in the arts and craftsmanship for which Kashmir is famous. The main streets are all metalled and afford facilities for wheeled traffic through the city. An excellent and abundant supply of pure water is provided for the city by a network of pipes fed from a reservoir at Harwan, twelve miles away in the mountains. Just above the 7th bridge in the city is situated the Bonded Warehouse of Central Asian traders. Below the bridge has been constructed a weir or barrage to maintain the level of water in the river during the winter season. Higher up above the first bridge are situated the Civil Lines or residential sections with well-built bungalows and nicely laid out gardens. Nedou's Hotel is centrally situated in the Civil Lines. With the growth of tourist traffic in recent years, several new hotels have sprung up, particularly on the Boulevard which fringes a part of Lake Dal.

● [162] [484] The population of Srinagar according to the census of 1941 is about 2,08,000. It should, however, be remembered that during the six months of summer when visitors flock to Kashmir, the population of Srinagar rises by many thousands.

The Srinagar Club is the centre of amusements, and recreation for European visitors and permanent residents. It has six excellent tennis courts as well as a good 18-hole golf course laid out near Nedou's Hotel. Tennis tournaments and many golf competitions are held every year by the Club. The Amar Singh Club consists mostly of Government officers, but it also takes a limited number of visitors as temporary members every season. There are

linguist, the State has a variety of dialects belonging to different branches of the human family. For the geologist, it offers an interesting study of soils and rocks with chronological data unobtainable elsewhere in India. For the archaeologist, there are numerous monuments of different ages and traces of cultural influences showing the interplay of civilizations. The scholar has an extensive field for research in systems of philosophy peculiar to Kashmir. The explorer has mysterious lands on the boundaries and the lofty mountains to merit his attention.

Census.—**(A) Population.**—The total population of the State according to the census of 1941 was 40,21,616. The distribution according to religions is shown below :—

Muslims	31,01,247
Hindus	8,09,165
Sikhs	65,903
Buddhists	40,696
Others	4,605
Total ..	40,21,616

Muslims form 77·11 per cent. of the total population.

(B) Variation in population.—The increase of population during the decade 1931-41 was 10.3 per cent. against 9.8 per cent. of the previous decade.

(C) Density.—The density of population per square mile in 1941 was 48 against 43 in 1931. Excluding the Indus Valley which occupies 63,554 square miles and is very sparsely populated, the density per square mile was over 177.

(D) Rural and urban population.—At the census of 1941, there were 39 towns and 8,740 villages in the State. The number of persons living in the urban areas was 4,14,435 and of those living in rural areas 36,07,181. The number of occupied houses was 7,64,424, of which 67,983 were in the towns and 6,96,441 in the villages.

(E) Civil conditions.—Of the total population, 21,29,872 were males and 18,91,744 females. This works

162 to 888 females per thousand males of the total against 881 in 1931. The number of married persons was 17,34,733 and of widowed persons 2,94,402. These included 53 married and 25 widowed children of ages between 0 to 5 years.

(F) Distribution of population according to age.—The distribution of population according to the age-groups shows that the percentage of older people to the total population was a little higher in 1941 than it was in 1931. The increase in the age-group from 35-40 upwards was 13.7 per cent. against an increase of 10.3 per cent. for the whole population. The percentage of population in the age-group of 0-15 was 40.1.

The mean age recorded at the census was 23.83 years for males and 22.66 years for females.

212 **(G) Literacy.**—Below is shown the position of the main communities in the State, excluding Gilgit Agency, as regards literacy :—

Above 5 years of age.

Community.	Persons.	Literates.	Percentage.
Muslims ..	26,15,491	1,10,692	4
Hindus ..	7,08,954	1,06,877	15
Sikhs ..	55,815	17,765	32
Buddhists ..	37,153	1,920	5

The following table shows the progress of literacy from 1921 to 1941 :—

Literate per 1,000.

	1921	1931	1941
State ..	26	41	70
Jammu Province ..	27	49	74
Kashmir Province ..	26	35	70
Frontier District (Excluding Gilgit Agency) ..	19	25	31

/For distribution of the population by sex, occupation, caste, language, religion etc., see category 116, pp. 4, 66-68, 83-85, 88-92, 117-121, 123-124, 126-133, 135-146, 148, 156, 167-168, 170-183, 205-225, 227-248, 280-282, 285-287, 291-294, 296-309, 314-321, and 328./

1: Lawrence G-3 (1889-1895) 1895 AV4 Kashmir AV4
Kashmir AVI

Ki 487 Kr 487

CHAP. XVI.

Jhelum valley cart-road.

In September, 1890, the road from Baramula to Kohala was opened to cart traffic, and the immediate result was that trade deserted to a certain extent the Banihal and Pir Pánjál routes. But as a trade route the Jhelum valley road has up to the present disappointed expectations. It is frequently closed for months together, owing to heavy landslips, and carriers find that the cost of fodder along the line is a serious obstacle to their business. The heavy expenses entailed by the construction of the Jhelum valley road and its maintenance have prevented the Durbar from keeping the Banihal and Pir Pánjál routes in good order, and it is quite possible that until the Jhelum valley road hardens into a permanent and safe thoroughfare, with bridges capable of carrying heavy carts, its construction will not lead to an appreciable or steady increase of trade. Further, unless the alternative routes are kept in good repair, it is possible that the trade between Kashmír and the Punjab may diminish.

Ki 439 Kr 439

Total trade.

The following table shows the exports from Kashmír to the Panjab, and the imports from the Panjab to Kashmír. The figures are taken from the Panjab trade reports, and as railway communication between Kashmír and the Panjab has been much discussed of late, I have added statistics showing the trade between Ladákh and the Panjab, surmising that if Srinagar is linked with the railway all the trade with Ladákh and Yarkand will pass through Kashmír, or at any rate through Gilgit. The figures given by the Panjab trade reports deal not only with the valley of Kashmír, but include the trade of Jammu territory. It has been calculated that Kashmír proper accounts for half the trade shown in the table, but if one looks to the population of the various divisions of the Kashmír State, it would seem that Kashmír proper is given a larger share than would be justified by census statistics. The population of Jammu territory, according to the census of 1891, amounted to 1,439,543. The population of Kashmír proper amounted to only 814,241. Even if the through trade to Skardu and Gilgit be included, and their population of 127,094 be added, we should then have a population of 941,335, which is still less than half. It is unfortunate that exact figures cannot be given for the Kashmír valley, as distinguished from the rest of the territories of His Highness the Mahárájá of Jammu and Kashmír, but a fairly accurate idea can be formed of the trade of the valley, based partly on the figures shown in the statement and partly on local information obtained in Kashmír.

Kr [162] Ki [162]